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Lochlan, la revue norvégienne des études celtiques, va faire paraître son premier volume cette année. Les volumes seront imprimés et publiés comme les suppléments de la NTS (Lochlan, Vol. I - NTS Suppl. tome V). La revue est ouverte aussi aux cellistes non-norvégiens. Le prix de cette série est de 30 couronnes par volume (relie: 25 couronnes). Pour ceux qui en même temps s'abonnent à la NTS l'abonnement est de 20 couronnes (relie: 25 couronnes).

La rédaction de cette revue est confiée au Professeur Alf Sommerfelt, Docteur ès lettres, Adresse postale: Alnabru pr. Oslo).

La rédaction de la série "Linguistic Survey of the Gaelic Dialects of Scotland" (NTS Suppl. Vol. I, II et IV) sera assurée, à partir de cette année, par le Dr. pour M. J. Macdonald (Adresse postale: Midlæsen 51 A, Ljan, Oslo).

La situation des parlers gaeliques s'étant très précaire en Écosse, le directeur de la publication ouvre volontiers les colonnes de cette série aux travaux de collaborateurs non-norvégiens.

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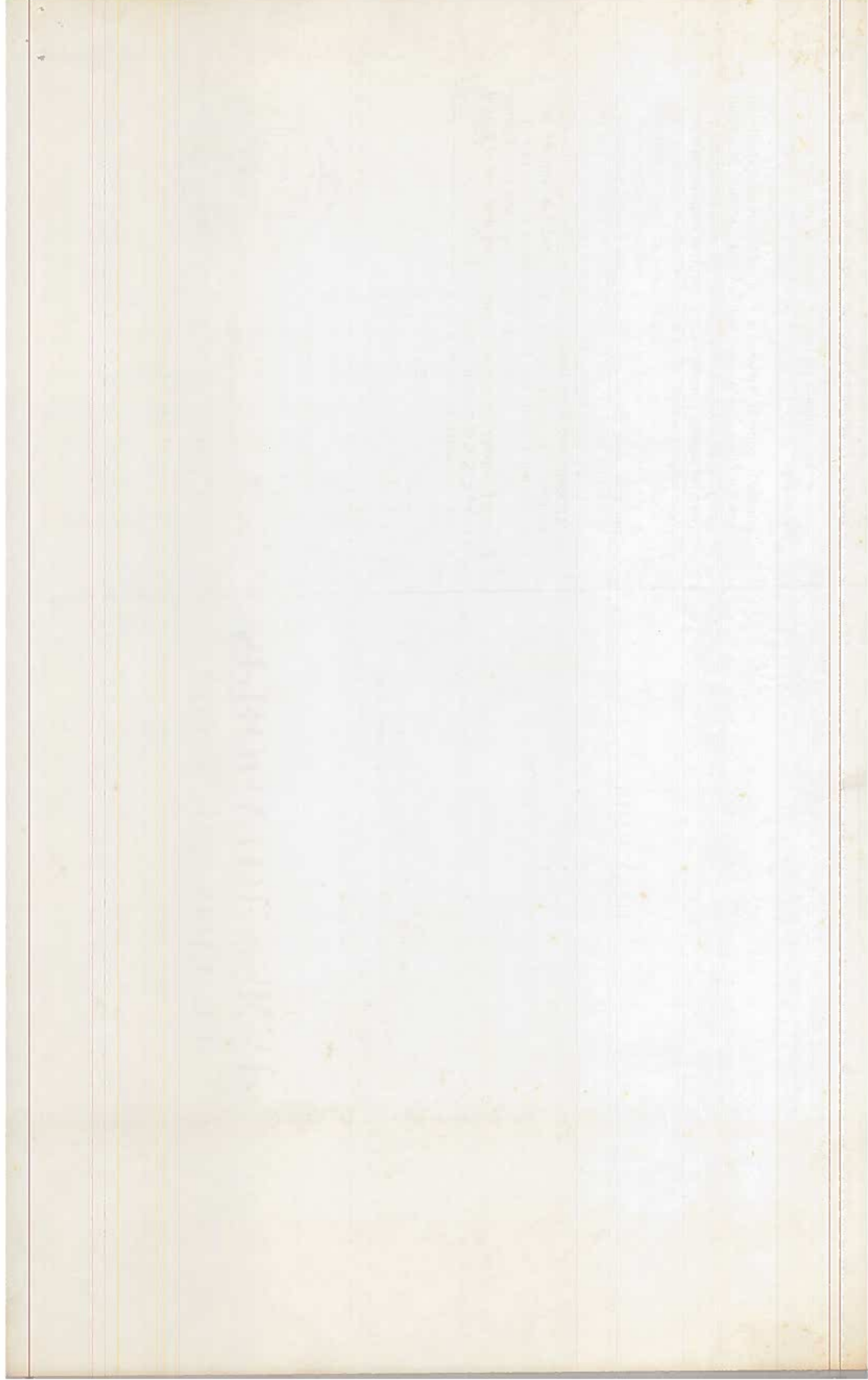
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# VOCABULARIES AND SPECIMENS OF SOME S. E. DARDIC DIALECTS

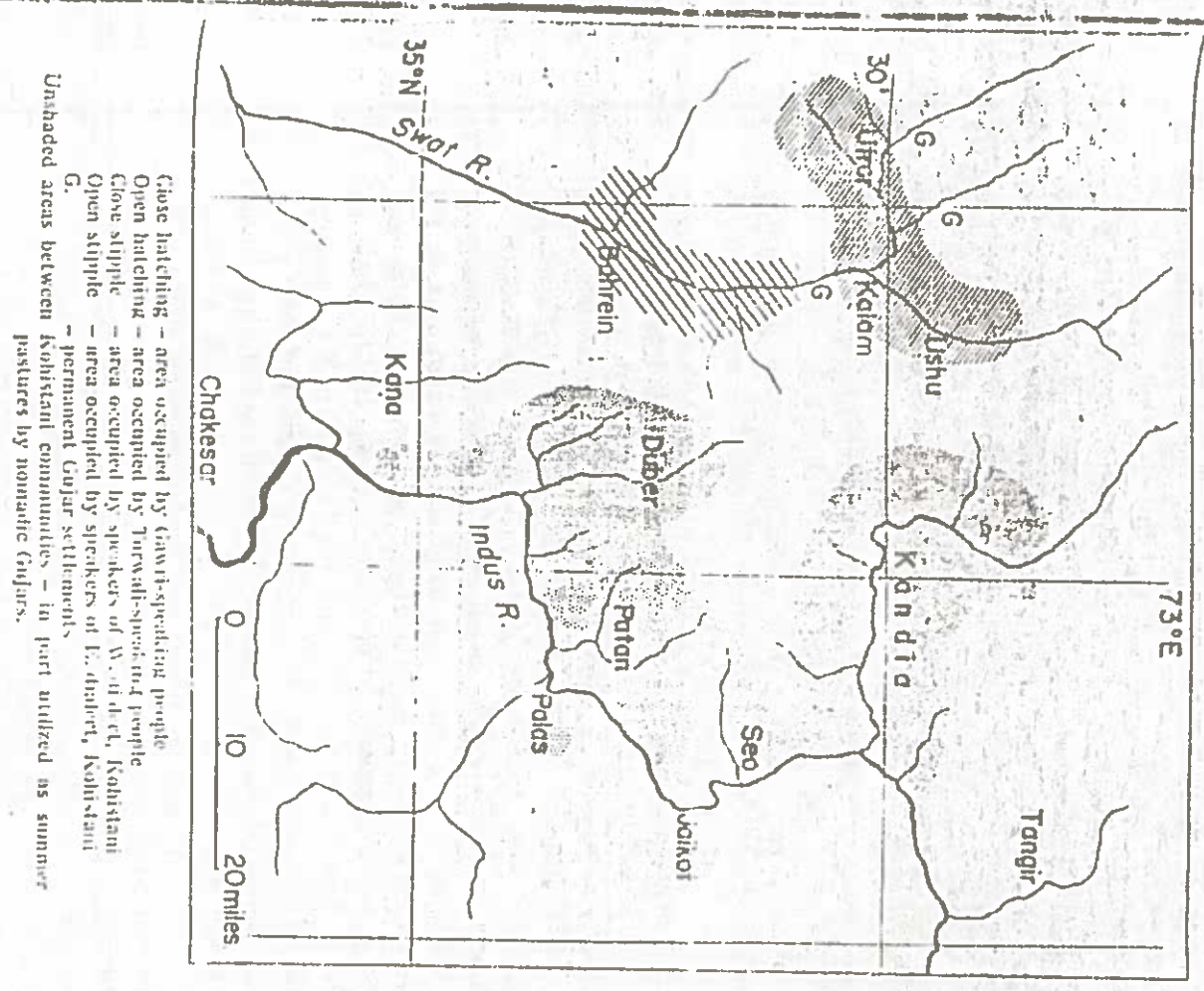
F. BARTH AND G. MORGENSEN

The following linguistic material was collected incidental to other ethnographic information, on a survey trip through Indus and Swat Kohistan, Swat State, July—August 1954. All of which was formerly tribal territory in Northwest of the Indus is now administered by Swat State, which thereby extends up to the borders of Dir Kohistan, Chitral, and Gilgit Agency. The survey of this area was made possible only by the kind cooperation of H. R. H. the Wali of Swat, who supported the venture in every way.

The vocabularies and brief texts were noted down on the spot, in the presence of several speakers of the language. Some sections of the vocabularies were later completed, for the sake of the comparative lists, with speakers of Torwali and Gawri visiting Pathan areas of Swat State, where I was engaged in social anthropological field work. All material was collected through the medium of Pashlo, the lingua franca of the area, in which I had a moderate speaking ability.

The following notes on language boundaries and traditions of contact and migration are based on material collected during my visit to these areas. I travelled from Bisham, the last Pashlo-speaking village on the Indus (where the stream the Kana valley joins the Indus), northward to the Duber valley (W. dialect Kohistan) across to Patan (E. dialect Kohistan), over the mountains into the Kandia valley (W. dialect Kohistan). From Kandia I crossed the high Mahitan pass which leads over the divide

VOCABULARIES AND SPECIMENS OF SOME S. E. DARDIC DIALECTS



between the Indus and Swat drainage, and to the communities Tshu, Kalam, and Utor (Gawri). Finally, I followed the Swat river down to Bahrain (formerly Baranial-Torwali). The three vocabulary lists are from Duber, Kalam, and Bahrain respectively. A brief text from Seo, a sister community to Patan, is given, as well as the kinship terms of the Patan dialect.

The distribution of these Kohistani languages is considerably more restricted than indicated on the Linguistic Survey of India map (Vol. VIII, II). This is not, according to informants, the result of recent encroachment from the South; except for the S. border of Torwali, the borders between the language areas appear to have been entirely stable during the last few generations. Bilingualism is however spreading: all male Torwali and Gawri-speakers are fluent Pashto-speakers, and, except for some old men, nearly all males of Indus Kohistan speak Pashto.

Indus Kohistan: I was unable to confirm the name Maiyā (L.S.I.) as applied to either the language or the people in the Indus Kohistan area; they insisted they were simply Kohistanis, and that their own name for their language was Kohistāi. A dialect distinction exists, as indicated on the map, between the Duber-Kandia area on the one hand and the Patan area on the other. Furthermore, about half the population of Palas and Jalkot on the east bank of the Indus were asserted to speak the Patan dialect of Kohistani, while the remainder of the population were said to speak the language of Chilas, and were called Kuk Manuq. Further S. along the E. bank of the Indus the ethnic mixture is considerable—the area is in part inhabited by Koli Kohistanis, in part by Gujars and Pashto-speaking Mians. The Duber-Kandia group have no traditions of foreign origin. The Patan group traces descent from Arabs, and supposedly came to the areas as refugees from Hindustan in the distant past (14–16 generations ago in different genealogical tables).

Gawri: The L.S.I. version of the name, Garwi, was corrected in Kalam to Gawri. Bashkari appeared unknown, and was tentatively suggested as meaning "man from Kashkar", i. e. a

Chitrali. Close affinity both linguistic and genetic, was emphasized with the inhabitants of Dir Kohistan. In Ushu there lives a large community of Khowar-speaking refugees from Chitral. Sections of the Gawri population trace their origin from Dir Kohistan, others from Chitral. Kal, the ancestor of the Kalam section, emerged from a cave close to the village of Kālam.

Torwali: The Torwal-occupied part of the Swat valley is separated from the Gawri by the two Gujar communities Laikot and Peshmal, which pay a grazing tax to the Torwalis. Torwali extends south to and including Bahrain (Baranial), which lies on the N. border of the area where two crops can be raised per year. The Torwalis confirm a tradition also found in Indus Kohistan, that they are an offshot of the group now resident in the Patan area, and they say they arrived in the Swat valley at the time of Arund Darweza Baba, in an attempt to escape conversion to Islam. (This differs from, but is reminiscent of, the traditions given by Biddulph, 1880, pp. 10, 70, where the Torwalis are derived from Buner and later sent an offshot, the Chilis, into Indus Kohistan.)

F. B.

## NOTES ON F. BARTH'S VOCABULARIES AND TEXTS

F. Barth, when going to Swat in 1954 for ethno-sociological field-work among the Pathans, promised me, if possible, to bring back some information about Duberi, subsidiarily also about other Kohistani dialects. Sir Aurel Stein in 1926 took down some specimens of Duberi,<sup>1</sup> but they were never published, and inquiries I have made from the Indian Institute Library, Oxford, which is in possession of Stein's diaries, etc., as well as from archives in India, have drawn blank.

It is therefore valuable to get some material from Duberi, a dialect of the language which I shall, on the authority of the L.S.I., continue to call by the more distinctive name of Maiyā

<sup>1</sup> Cf. On Alexander's Tracks to the Indus, pp. 109, 169.



	Gawri	Torwali	Dubert	Palan
wife's father				<i>shewūr</i>
wife's mother				<i>ichāsh</i>
wife's brother				<i>ṣhawāḥ</i>
wife's sister				<i>serci</i>
sister's husband,	<i>jénal</i>	<i>junāzh</i>	<i>zhawanzho</i> <sup>1</sup>	(no term)
daughter's husband,				
brother's daughter's				
husband, sister's				
daughter's husband				
father's brother's wife	<i>piḏe</i>	<i>laryē</i>	<i>pichéi</i>	<i>lukūja</i>
mother's brother's	<i>māle</i>	<i>māni</i>	<i>māli</i>	<i>māy</i>
wife				
brother's wife,	<i>jūn</i>	<i>bhegyey</i>	<i>kakī</i>	<i>zhāzei</i>
father's brother's				
son's wife				
son's wife, brother's	<i>bhōy</i>	<i>bhāy</i>	<i>bāo</i>	<i>bāo</i>
son's wife				

## NOTES ON THE VOCABULARIES

4. With D.<sup>2</sup> cf. Gowro *tahang*.
7. T. *mēzh* unrecorded.
11. With D. cf. Waig. *ṣāpka* only, one year old? With T. cf. Morg. *bās* fem.
- 13, 14. Ad G.: Bashk. *mē* for *ṣāpka*.
16. With D. cf. M. *sāl*.
21. With D. cf. Phal. *karā* wolf?
22. With G. D. cf. Bashk. *kāi*; Gowro *kaw*, etc. crow.
26. Cf. Bashk. *ṣāy*; Phal. *ṣrau*, etc.
27. T. unrecorded.
28. With D. cf. Shina *gūr*, *chinn*, etc., and Burushaski.
29. For D. *ṣāy* prob. read *ṣāy* *ṣāy*.

<sup>1</sup> if husband is senior to ego

<sup>2</sup> (Gawri); Torwali; Dubert; Lali; Morg. (Māyā).

- 30, 31. T. corr. with ph.
32. D. possibly for the expected form \*ṣā?
34. With D. cf. M. *gāi*, Chilis *gyā*.
36. With D. cf. Bashk. *nēr*, etc. — With G., T. cf. Pashai *ganḍi* stem, stump, v. Nep. Diet. s. v. *gīr* log.
39. With D. cf. M. *hā(a)*.
40. With D. cf. 57 *kāp* stream (> valley > settlement?).
41. D., T. "big village".
42. D. unrecorded.
46. With D. cf. M. *agur*.
47. T. 3ē, but Morg. *āy*.
49. D. \**tal*. Cf. Nep. s. v. *talā*, *talā*.
51. G. *āghē-gād*, lit. "rain came".
53. With D. cf. Chil. *oś*, etc.
54. With D. cf. Shina *pal*, *hūn*, Gowro *hugō*, etc.
55. With D. cf. M., Gowro *wī*.
58. With D. cf. M. *sl*.
61. G. *khan* + *pala* behind? T. *luḍ* small + *khān* hill.
63. With G. cf. Bashk. (Biddulph) *ṭok*, pl. *ichen*. — T. *bāy* stone. 64 *buṇḍol*, *hōlōf* are diminutives.
65. G. *dasān* unrecorded.
67. With D. cf. Chil. *rāl*.
69. G. *dral*, possibly: "one night".
70. G. "the sun was kindled" (cf. Morg. Voc. s. v. *ṣā*). — With T. cf. Biddulph *budishkār*. — D. "mid-day".
74. T. from LA; Panj. *śikarṁar*, etc.
80. D. "barel", cf. Gowro *nāl*.
81. D. = M., etc.
85. With G. cf. Bashk. (Morg.) *ṣunbur*.
91. G. *danis* unrecorded.
94. With G. cf. Torw. Gowro *ṣāy*.
102. D. *hīl*. Cf. Kāndia *hōlīf* breast, and other derivatives of *hṛdaya*.
103. With D. cf. M. *waīr*.
105. With D. cf. Torw. *pān* heel < *pāṇḍa*.

	Pashito (Swat valley)	Gawri	Torwali	Dubeti		Father's-brother	Gawri	Torwali	Dubeti	Patan
lip	yāx	dāl	dāl	?		father's sister	pāi	pāi	pičhi	pičhā ✓
tooth	jiba	dān	dān	dāna		mother	ye	yēi	pai	poi ✓
90 face	max	jib	ā (jib)	zib		mother's brother	māl	mānā	māhli	iyā ✓
chin	zāna	māki	mō	mā		mother's sister	māsh	mānā	mānā	mānā ✓
beard	gāra	dānis	(h)arish	dāi		brother	jā	biā	zā	zhā ✓
maistache	brāl	dār	dye	dāi		sister	ishpā	shyū	byān	byān ✓
throat	yāra	sheng	jong	phung		father's brother's son	pāi-pō (jā)	biā	pechānpōch	pechānpōch ✓
95 neck			māri (mār)	mār		father's brother's	ishpā	shyū	pičhindli	pičhindli ✓
hand	lās	tār	hāt	hā		daughter				
finger	gūla	āngir	angl	angury		father's sister's son	pepāpūl (jā)	bhā	pāi	pāi ✓
nailed	nuk	nag	nāk	nāk		father's sister's	pepēmbirē	shyū	pāidhī	pāidhī ✓
arm			marāf			daughter	(ishpā)			
100 shoulder		phā	phā	phā		mother's brother's	māfāmpō	bhā	mālū	mānānpōch
back	mā	ilāg	dag	dā		son	(jā)			
chest				hil		mother's brother's	mārtebirē	shyū	mamēidhī	mamēidhī ✓
stomach	gāda	qār	qār	wār		daughter	(ishpā)			
thigh			mandal			mother's sister's	mēshampō	bhā	mashū	māshānpōch
105 leg	xpa	jēng	jūn	pī		son	(jā)	shyū	mashēidhī	mashēidhī ✓
foot	wīna	kūr	kū	kūr		mother's sister's	meshe <sup>m</sup> brē			
blood	safēi	raḥ	zhal	rāl		daughter	(ishpā)	počh	počh	počh ✓
man	xāze	māsh	māsh	māsh		son	pō	serān	dhi	dhi ✓
woman	hālak	is	chī	ghāl		daughter	birē	bhāz	halil	halil ✓
110 boy	jūnā	pā	pā	māfa		brother's son	jēol	serān	jādli	jādli ✓
girl	bukī	bīre	sarān	māl		brother's daughter	jāedūv	xwārēi	zādli	zādli ✓
old woman	spingira	genūr	dāek	buḍi		sister's son	xwārēi	xwārēi	xwārēi	xwārēi ✓
old man		pānirdhē	dāek	būn		sister's daughter	xwārēi	xwārēi	zādli	zādli ✓
						son's son	nūse	nūse	pāz	pāz ✓
						son's daughter	nūsi	nūsi	pūz	pūz ✓
father's father	pardā			Patan						
115 mother's father	mām	dāl	ghōmba	ghōmbā						
father's mother	dāt									
mother's mother	mēm	dāt	dāl	ghayā						
father	bāb	bābā	māhlo (bāh)	abāh						

Classificatory extensions: to grandparents' siblings; father's brother to father's paternal cousins etc.; paternal cousin to paternal second cousin; brother's son to paternal cousin's son etc.; grandchild to brother's and sister's grandchild.





	Pashio (Swat valley)	Gawel	Torwall	Dubert	
tiger	zūnrat	bār	ming	qáro	water
monkey	shānā	makir	shādā	?	spring
bird	mūrya	qāya	pēshin	qā	stream
cock	chīg/bāng	kukur	bāng	bāngi	river
beetle	chrysa	kikir	layy	kokū	bridge
parrot	tōlī	shōn	shōn	lōlān	road/path
egg	ugāi	ā	ān (fāng)	dīn	pass
fish	māhīn	māsin	māsh	tsūmba	mountain
snake	mār	nāng	jūn	sān	rock/cliff
mosquito	māshe	pīl	pīl	māsh	rock/pebble
fly	māchān	pūl	meshī	māchī	valley
bea	wūgē	chāzh	pūndsh	qīsh	plain
bedbug	mangwān	?	māwan	shāgai	night
tree	wana	lam	lām	gav	day
wood	largī	shāla	shāla	shālā	morning
leaf	panfe	pal	pāsh	pāna	noon
root	wēx	gen	gān	ney	early afternoon
pine-tree	naxer	lā	lā	bīch	late afternoon
house	kōr	shūt	shūr	bhā	evening
village	kāllī	lām	gām	kār	Friday
city/land	xār/watān	gānlām	gangām	gā	Saturday
family/people	nasīb		malān	šābar	(informants confused)
guestroom	bēlak	huirā	bēlak	?	shirt/tunic
room	kāmārā	kūlugēi	bēlak	bēlak	pants
45 courtyard	yōli	manā	ywāle	hozhera	cap
fire	wōr	āngar	angū	āgar	blanket (worn over shoulders)
bed	koḷ	?	shēl	?	shoulders
pillar	stān	jun	jun	lon	rifle
earth	zūnāka	dārin	dārin	šālī	head
sky	asmān	āsmān	āsmān	āsmān	hair
cloud	waryōz	āyhegād	āghā	āzha	ear
rain	barān	ayhā	āghā	āzha	eye
wind	sifēr	bālā	bvēlei	'ush	nose
snow	wāwra	hām	hām	hīn	mouth

	Pashio (Swat valley)	Gawel	Torwall	Dubert	
	obū	u	ū	uī	
	chirai	us	āshā	āshā	
	xwōr	kānr	kār	kār	
	sūnd	nōn	nad (nyzel)	sīn	
	ful	sō	sē	sī	
	tār	panv	pān	pān	
	kandōw	kānveplī	turkūn	kandōw	
	yər	kān	kūn	kān	
	kāmer	chān	bāl	kōr	
	gāla	bālor	biwārol	bhūt	
	dāre	dasān	dār	dāre	
	māira	dāg	dāg	mēlā	
	shpu	rāl	zhāl	rāl	
	wraz	dās	dhi	dīs	
	sahār	ārat	zhāl	waxlī	
	yarnic	sīrshet	badashkāl	arī	
	masparin	pīsh	pēshī	pēshī	
	mūzīgār	dīgīr	dīgū	dīgār	
	māxām	nūmashām	nyūshām	nowshā	
	jumā	jumātos	shugār	?	
	jume-da-xōr	jume-ī-shūa	lōangā		
			(informants confused)		
	hūz	pāre	pāre	jūnāt	
	partūg	shērwāl	shērwāl	shērwāl	
	lopēi	lēn	xōl	khūv	
	sharēi	šā	pānīl sūdēr	zhādā	
	lopāk	tābak	rapāl	nayl	
	sar	tās	sha	shish	
	wēvā	bāl	bāl	bāl	
	yung	kun	kūn	kūn	
	stōrge	ech	apshī	āchī	
	pōra	shūndr	natkērl-(nāt)-natōr		
	aula	āi	ē	āi	



109. With D. cf. *M. gharl*, etc.  
 110, 111. With D. cf. *Mowro molól*, fem. *molóli*; Seeo *nají* girl.  
 112. G. *genir* unrecorded.  
 112, 113. With T. cf. Biddulph *dág f. derg* (\**dág?*) m.  
 114. With G. cf. Bashk. (Morg.) *dād*. — P., D. contain *ghan bīg*: cf. Pasfai, *kū-ghim-bah-g*; Shumachli *gubā*,  
 115. With G. cf. Phal. *ināmo*.  
 116. Bashk. (Morg.) *dād*; Shina koh *dāte* With P. cf. 121 *igī* and Pasfai, *dara-inur gāc-aga*.  
 118, 121. With D. cf. *M. mhāla*, Chil. *mhālo/i*.  
 122. Bashk. (Morg.) *mōl* (with glottal stop apperceived as *r?*).  
 123. P. *f* for *s?*?  
 125. With D., P. cf. *M. bhē*, Chil. *bihā*.  
 136. D., P. < \**ālīg* < *bhrātr-putra* (with -*l* > [*ʔ*]).  
 137. T. *serēn*, lit. "girl". But Biddh. still *beyīs* < *bhrātr-dhitiā*(?).  
 138, 139. D. P. have retained the old name for sister in these compounds.  
 140, 141. G. has Pashto words. But Bashk. (Morg.) still *pōā* (and *dāter* daughter's daughter). — D. P. < *pautra/i*.  
 142. With P. cf. Shin. pal. *śēr*, etc.  
 143. P. \**śōś* < *īśprasi*, cf. Khov. *īśpreśi*, Bashk. *ēis*, etc.  
 145. With P. cf. Shina koh. *sarīni*, etc.  
 146. T. *jamāzh*, but Morg. *jamār*.  
 147. P. \**lukil-ga*, T. *lar-gē* = \**lud-gūt* little mother.  
 149. With G. cf. Phal. *brhājū*, etc.  
 151. I see you (Pashto *ze la utinaw*).  
 Gawri: *gē lei pāshem* = Bashk. \**gūt thoi pāsem* (aorist).  
 Torwali: *mā la mere jur* = \**mā lə mere dī* (\**dīdī?*) I (agent) thee now saw, with *jūr* possibly rendering a dialect pronunciation of *dī(h)*.  
 Duberi: *me chālōl sī*. *Maīyā mā l*, ag. mē. With *chal-*, cf. Seeo, *Maīyā chāl-* to find. Pres. in -*al*, *Maīyā -ānl -sī*, *se* is unknown. No object "thee" is expressed.

<sup>1</sup> Ohl. *hūdūphū ph*.

152. You see me (Pashto *le ma ufini*).  
 Gawri: *lu pā mei pesh*. — Cf. LSI *pā* also. *Pesh* possibly imper. 2 sg. Cf. Biddulph *ker du*, from *kar-*.  
 Torwali: *me la mere jūr*. Through some mistake the same form is given as in 151, only with variant vbl. form *me*.  
 Duberi: *mē le pāshas se*. — It is not possible to analyse this sentence in detail.  
 153. I saw him (Pashto *mā dē o-ido*).  
 Gawri: *mē āsh lēh*. — LSI *māi* obl.; LSI *ast* "ille"; Bashk. *lēh* saw.  
 Torwali: *ma much es dāpe shu* = \**mā mū es dīd-ast* I had seen him before.  
 Duberi: *me dē pāshas se*. — Cf. 152!  
 154. You saw me (Pashto *lā ze o-ideni*).  
 Gawri: *mey leg lēh*. But Bashkarik *māi thāi lēh* I saw thee. — You saw me (thou sawest me) ought probably to be \**thāi māi lēh*. Cf. Biddulph *ai māi renāgh* he has struck me.  
 Torwali: *ma much la dāpe shu*. Correct translation: I had seen you before.  
 Duberi: *mō lo-pāshas se*.  
 155. I went (Pashto *ze lārem*).  
 Gawri: *gē ghā* = Bashkarik *ga gā*.  
 Torwali: *a gal-lu ke*. — Possibly perfect \**gā-thā* + ?  
 Duberi: *ma bhūje*. — *Maīyā mā bhūjā*.  
 156. I have gone (Pashto *ze lōc gam*).  
 Gawri: *gē bācham*. Present form. Cf. 157.  
 Torwali: *a gāch*. Probablyly pluperfect, Grierson *gā-sh*.  
 Duberi: *ma bējins*. — Imperfect. cf. Gowro (Bidd.) *bagons* I was going; *Maīyā mā kulās* I was beating.  
 157. I go (Pashto *ze zam*).  
 Gawri: *gē bācham* = Bashk. *ga bācham*.  
 Torwali: *a le kya bōgez* = \**ā lē kejā bāzē-d* (= -*th(u)*) I am going from you (or: him?).  
 Duberi: *ma ihya*. — Cf. *Maīyā gā* he came, but Gowro *bagydā* I went.





- 5) *Pilpate*. — Probably from Pshl. *pa-pa* stealthily. There is nothing in the text corresponding to "to town".
- 6) *Buchen*. — Either for present in -*ai*, or for aorist in -*am*, Biddulph -*ā*. — Cf. also 10), 12)
- 7) *Nūfūn*. — Unknown word.
- 8) *Paſke*. — Cf. 4).
- 9) *ſir*. — Uncertain meaning.
- 10) Cf. 6).
- 11) *li-da*. — Cf. Bashkarik *ilhi* rose.
- 12) Cf. 6).
- 13) Cf. LSL. -*ra*, Biddulph -*rah* on.
- 14) Cf. 4).
- 15) -*ta* lo, possibly from Pshl.
- 16) Cf. 2).

Torwali<sup>1</sup>

- a) *Bahrein sigām e dārkē aīd we 1) chē*
- b) *Bahrein-si gām ē dhār-kē nad we(?) ēhī*
- c) B-of village this side-at river flowing(?) is
- d) On one side of B. flows a river.

*we dārkē kār 3) we chē. Mā du nerāze mē.*  
*mē dhār-kē khār we ēhī. Mā du nekā-si 1) mē*  
 that side-at stream flowing(?) is. Those two rivers-of in-middle  
 on the other side a stream. A village is between these.

*Bāzār lo sandūgerē. Tahsil i gham ke ze*  
*bāzār thā sandūgerē(1). Tahsil ē gām kejē*  
 a-bazar is trading-off-for. The-tahsil this village-from  
 There is a bazar in it. Tahsil is outside this village.

*bhār lo Skūl hum, tahsil sel. Eher porān gham lo.*  
*bhār thā " " " " " " " " " " " "*  
*bhār thā " " " " " " " " " " " "*

<sup>1</sup> a) Barth's text; b) tentative normalisation; c) literal translation; d) Barth's translation.

outside is, (and) a school also the tahsil-with. Very ancient village is.

There is also a school by the tahsil. It is an old village.

*Mesin bāde cher zūmān uñh. tūm lo yerāk mhet 6) ke*

*Mēsi ābādī ēr zūmān hō-du. tūm-si yerāk m(h)ēt-ke*

This-of cultivation much time become-has. Village-of jirga there-at

It has been built long ago. The village council used

*jāma hādu.*

*jama hō-du.*

meeting become-has.

to meet here.

1) *Dār*. — Cf. e. g. Nep. *dhār* edge, side, cliff; Kshn. *dār* edge.

2) *We*. — Either a participial form of a verb meaning "to flow, to stream", or an adverb meaning "down, below", cf. Stein

*wa, wā* down.

3) *Kār*. — Cf. Bashkarik (Biddulph) *kād* valley; Maizā *khār* flood. V. Nep. s. v. *khārī*.

4) *Nerāze*, \**nerāsī*, for \**nerāsī*.

5) *Āer*. — Stein cit; LSL. *cher mun* long time.

6) *Mhet*. — Cf. Biddh. *met* here; LSL. *mhet-mā* from here; Grierson § 141 *mhet* from here.

## See (E. Kohistani Dialect).

a) *Mamā pōch-hei 1) dhī tās perjo demādas 2).*

c) (My) maternal-uncle's son's daughter, her fairies took.

d) My mānā's son and daughter were taken by fairies.

a) *Perjo tūn xār hāre-las. Talas 3) so mulī rā'ās 1).*

c) Fairies own city-to had-taken (-them). There that girl wept.

d) Fairies had taken them to their own city. She (the daughter) wept there.

- a) *Perjo ghāḥāra* 5) *se shēmān* 6) *chī : Maḥu* 7) *ahrē*  
 c) (f-fairies the-senior she(?) said that The-girl take,  
 d) The senior of the fairies said : Take this girl.

- a) *tāḥ bā kuts phat karī. Zān tāḥ bā kuts chālil* 9)  
 c) (her)own house-near left make(-her). We (our-)own house-  
 near found . . .  
 d) and leave her near her house. We found her near our house.

- a) *kā. Zē tapās kīr-ke, sen malī shemā che;*  
 c) having(?). We question made-having, that girl-to said that  
 d) We asked her,

- a) *perjo jīnas ghēll un* 9) *Ke sē shemā che;*  
 c) "Fairies-of nature how is?" ? She said that:  
 d) what is the shape of the fairies? She told us :

- a) *Perjo āchit serī les* 10).  
 c) Fairies-of eyes slit-are.  
 d) Like us, only their eyes are vertical slits.

- 1) Prob. \**pōcei* gen., "son's", not "son and".  
 2) "Passive" construction, but with the object *las* in the oblique.  
 — With *devālas* cf. *hārelas* and \**iseriles*. — *Maiyā*, LSL.  
 pluperfect *kut-ēl-ās* had beaten.  
 3) *Talas* there, or then.  
 4) *Rāvās* (= \**rāis*). — Cf. *Duberi* perfect *beḡāns* 'I have gone'.  
 5) *Ghāḥāra* senior. — Comparative suffix *-ra*, cf. e. g. *Khovar iāḥu-ro* elder.  
 6) *Shēmān* said. — Unknown form.  
 7) *Maḥu* girl. — *Duberi mēl*.  
 8) *Chālil* found. — Preterite in *-il* from a root \**čāl-*, *čāl* (< \**prā* l-?).  
 9) *Ghēll* but, for \**gēl tuu*, cf. *Maiyā gē* how?  
 10) For *āchī iseriles*.

## SOME REMARKS ON THE PROBLEM OF THE ORIGINAL INDO-EUROPEAN HABITAT

BY

ALF SOMMERFELT

As is well known the problem of the original Indo-European habitat cannot be elucidated by considerations of a linguistic nature only. It must be seen also in the light of the results of prehistoric research, prehistory taken in a wide sense. It is, for example, very dangerous to argue from the present extension of plants and trees as pollen research has shown that the area covered by a tree or a plant today has shifted in the course of time. Notwithstanding this fact the present extension of the beech tree is constantly recurred to as an argument in favour of the localization of the original Indo-European home.<sup>1</sup> I think that the result of recent prehistoric research, if it cannot be used to locate the original habitat in a definite region, can render very improbable the hypothesis of certain regions as the original homeland, or at least as the area where the Indo-European tribes lived before the beginning of the more important emigrations.

Recent prehistoric research by western and Scandinavian scholars who have not let themselves be influenced by the "Nordic myth" is, I think, of decisive importance to the problem. Of all nationalisms that of the special prehistoric brand is the most

<sup>1</sup> The existence of *Kurd burz 'elm'* is dubious and that word is better left out of the argument. In Denmark the beech occurs sporadically in the last period of the neolithic and during the bronze age, and becomes frequent only with the beginning of the iron age; cf. J. Brandstedt, *Danmarks Oldtid* I, p. 311. The problem of the beech is not solved by its existence in Central Europe in the third millennium B. C. as Wissmann seems to think (*Der Name der Linde*, Heft 1-1932). We must know its history also in eastern Europe and western Asia.